

The Just and Pious

SCORPIONIST:

OR THE

NATIVITY

Of that thrice Excellent Man

Sir Matthew Hales,

Late Lord Chief Justice of *England*.

Who was born in the Year of our Lord 1609.

on *Wednesday, Novemb. the first, 7^h 8^h mane,*

Under the Cœlestial Scorpion:

Astrologically consider'd,

By *JOHN GADBURY,*
Student in Physick and Astrology.

————— *Sapiens dominabitur Astris.*
Si quis animas & corpora humana fatalibus Stellis credit astringi,
sicut Pagani & Priscillianus dixerunt, Anathema sit. Conc. Brac.

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To the Honest and Intelligent

R E A D E R.

That I present thee with the following Geniture, it is partly to illustrate the Horoscope thereof; and partly to let the World plainly see the vanity and daring of those ignorant and malicious Pens, that are constantly darting forth their Arrows of Envy against all Persons drawing their breath under the same. As if the Signs of Heaven had an uncontrollable Influence to enforce Men to Good or Evil! and that We were by Original appointment left destitute of Power, and freedom of Will to oppose their Energie; but born the Slaves of Fate and Destiny, to wear their Fetters, and go no further than they permit us a Chain, and condemned so (by our Stars) to remain and continue, even against the very Principles of Natural Light, Reason and Religion.

Had I conceiv'd it necessary, I could have published the Genitures of sundry Princes and Potentates, &c.

To the Reader.

born under the Sign Scorpio, (beyond what I have done already in my *Obsequium Rationabile*) but this one Instance, in the Birth of so excellent a Man, I deem sufficient; He being so well known (by his Vertues) to the whole English World; and a Person without exception, as well in his Principles as Practices, that a more apt and positive Example cannot be produced. And I hope that no one (once having perused this Nativity) will be so idly impudent hereafter, as to charge Scorpio as the most vicious Sign in the Heavens.

If what Divine Seneca says be true,---That we abuse our selves when we think Vices are born with us, and that they do not rather steal upon us, and so come to be ingested in us.---It must needs be a grand Error, to make the Signs of Heaven, under which we are born, chargeable with our Crimes and Misdemeanors. For it is no fair or rational proof, that any Sign is naturally capable of producing vice and ill habits, because it happens sometimes, that ill People are born under it: sith such an Argument would conclude cost and damage against the whole Mazzaroth, or Twelve Signs: there having been ill Persons born under every one of them; as is very easie to be evinced.

Nor

To the Reader.

Nor yet is it any valid or convincing Testimony, against the worth and vertue of Scorpio; that some Ancient as well as Modern Authors have spoken ill thereof; since some of both have argued friendly for it. And it is not hard to believe, that an Astrologer may be byassed by Interest; as well as a Professor of any other Science: our own Age affording us most eminent proofs thereof.

Would you know how Scorpio came to be reputed of sharp Influence? It was not from any innate venefique Principle therein lodged, but because it was observed commonly to bring the first tydings of the cold and dismal Winter; And for this reason Antiquity hath added a Sting to it: Winter being the destruction of Vegetables, and the death of all outward Comforts. But was this, think you, for the Sign's sake, or for the Seasons, in which the Sun enters into that Sign, that Scorpio was thus termed? the sharp cold Weather, as his Austral Declination, then notably increasing: And, that you may be farther convinced, that this Office of first bringing news of the approaching Winter, is not entailed upon Scorpio by Patent, let it be considered,--That in August last year, viz. 1676. the Fall of Leaf began. And, as I am informed by a Learned Divine of this Nation, (viz. Mr.

To the Reader.

Mr. Butler, *Author of Christologia.*) about 30 Years since, it did the same: which he attributes to some peculiar Influence of Saturn's being in Taurus. So that you see Virgo can prove as prejudicial to humane Felicities, (and to humane Life also) as Scorpio, and yet neither of them may have power of themselves to enforce these things. The Passive Flint never yields any Fire, but when it is struck against the Active Steel.

Besides, should we admit it for an unquestionable Verity, that Scorpio were always destin'd to be the Harbinger of the Winter's cold Frosts and Gloominess, &c. (which you see it is not) Must it therefore follow, that it hath a power to freeze up the Spirit of Vertue and Religion in us too? This is a Non-sequitur with a witness! and every Apothecary can shew the absurdity thereof: In that the most stinging Frost that the envious Winter is able to produce, cannot prey upon Spirits or Essences. The nobler part of Man hath a priviledge above the Stars; his brutish part is only liable to their Influences; and he may secure that Fort from them also, if Reason do but interpose. For, *Astra non necessitant, sed inclinant.* Yet a little further: Let but the unsatisfied in these Matters

To the Reader.

Matters consult the Globe, and there they'l find that the Cœlestial Ballance is placed in Scorpio; as if Justice it self did delight to quarter in that Particular Dodecatemoria. And should we estimate things according to their Emblems, it were very easie to prove, -- That Scorpio doth inherit the Librarian Vertues, and Sagittarius is vested with the Vices said to belong to the Scorpion. But, this were to play at Push-pin with Astrology, and make sport with the most glorious part of the Creation, to the great dishonour of God and the Stars.

But alas! Astrology fostereth many hard-favour'd Brats, which have no legitimate relation to the Truth of that Noble Art. Direct Falshoods, masked with seeming Verities, are to be found within her Pallaces, viz. (1.) As that Children born upon a New or Full Moon, are not long vital. (2.) That Saturn on the Ascendent, is an absolute Argument of short Life. (3.) That Saturn with Spica Virginis induceth beggery. (4.) That Venus joyn'd to Mercury, sub Radiis Solis, menaceth Castration. (5.) That Persons are generally improsperous who have their Moon void of Course. (6.) That Saturn in the Mid-heaven destroyeth Honour, Fame, &c. -- All which I assert to be so far from being absolute certain-

To the Reader.

certainties, that there is scarce one of them, that (of it self, singly) is so: And, ought therefore to be exploded, and banished the Pale and Court of True Astrology; together with the common bruited Opinion of Scorpio's being naturally vicious; Virgo's being essentially Barbarous; Mars's being joyn'd to Mercury, making the Man's name Matthew.

Neither let any Ingenious Astrologer think that I hereby intend to lessen, much less to destroy Astrology, but rather to improve it; because I like well of the Wine of this worthy Science, shall I be compell'd to drink the dregs too? I know that the Principles of the Art are Just and True. But the Superstructures that have been by Parasites, and other partial Students raised or built upon them, hath been of such rotten, defiled, and deceitful Stuff, that all sober Artists must judge it an excellent Service done to the Truth, if they were wholly destroyed.

And the Garden of this chief and worthy Science, once well weeded, we might then be in hopes to find growing and thriving therein, such an admirable variety of Flowers of Truth and Certainty, that the Orchard of no other Art (though never so happily and neatly cultivated) can ever be able to boast of. For, it is the Divine Urania! and, she alone! that is the Mistress and Queen of all Natural Sciences.

Brick-Court by the Deans-
yard, Westminster.

John Gadbury.



The Just and Pious

SCORPIONIST:

O R,

The Nativity of that Excellent Man Sir Matthew Hales, late Lord Chief Justice of England; who was born 2 Novemb. 1 d. 7 h. 8 m. A. M. 1609. in the Latitude of 52 d. North.

THe Planets places, at the time of this worthy Natives Birth, are as followeth, out of the Ephemerides of *David Origanus*, with Reduction considered.

Longitudo Planetarum.

Latitudo Planetarum.

| | | | | | | | |
|---|----|----|---|---|----|----|------------------|
| ☉ | 18 | 53 | m | ☿ | 04 | 34 | } Meridional. |
| ☽ | 14 | 26 | α | ♂ | 00 | 07 | |
| ☿ | 21 | 24 | ♂ | ♂ | 01 | 24 | |
| ♂ | 06 | 16 | ♂ | ♂ | 00 | 13 | } Septentrional. |
| ♂ | 18 | 40 | ♂ | ♂ | 01 | 34 | |
| ♂ | 24 | 44 | ♂ | ♂ | 02 | 24 | } Meridional. |
| ♂ | 06 | 10 | ♂ | | | | |
| ♂ | 07 | 18 | ♂ | | | | |

B

Antiscia

Antiscia Planetarum.

| | |
|----------|----------|
| ☉ ——— 11 | ☿ ——— 07 |
| ☽ ——— 15 | ♂ ——— 34 |
| ♂ ——— 23 | ♂ ——— 44 |
| ♂ ——— 11 | ♂ ——— 20 |
| ♂ ——— 05 | ♂ ——— 16 |
| ♂ ——— 23 | ♂ ——— 30 |
| ♂ ——— 22 | ♂ ——— 44 |

| | | | |
|--|-------------------------------|-----|----|
| <i>Ascentio Recta</i> ——— | § <i>Solis</i> ——— | 226 | 05 |
| | § <i>Temporis Substr.</i> ——— | 73 | 00 |
| | § <i>Medii Cali</i> ——— | 153 | 05 |
| <i>Ascentio Obliqua. Horoscopi</i> ——— | | 243 | 05 |

For the Cusp of the Mid-heaven.

| | | | | | | | |
|------------------|--------------|-----|----|----|-------------------|-----|----|
| <i>Proxime</i> { | <i>Major</i> | 154 | 01 | 02 | <i>Ascent. R.</i> | 153 | 05 |
| | <i>Minor</i> | 153 | 04 | 01 | <i>Arc. Min.</i> | 153 | 04 |
| | | 0 | 57 | 01 | | 0 | 01 |

If 57' give 60'; what will 1' give? Answer, 1'.
which added to the lesser degree, leaves the Cusp of
the *Medium Cali* in the Ecliptick in $\text{xx} 1^{\circ} 1'$.

For

For the Cusp of the Horoscope in the
Latitude of Birth.

| | | | | | | | |
|---------|-------|------|----|-----------------|------------|-----|----|
| Proxime | Major | 243 | 12 | ^m 14 | Ascend. O. | 243 | 05 |
| | Minor | 241 | 46 | 13 | Arc. Min. | 241 | 46 |
| | | I 26 | | I | | | |
| | | | | | I 19 | | |

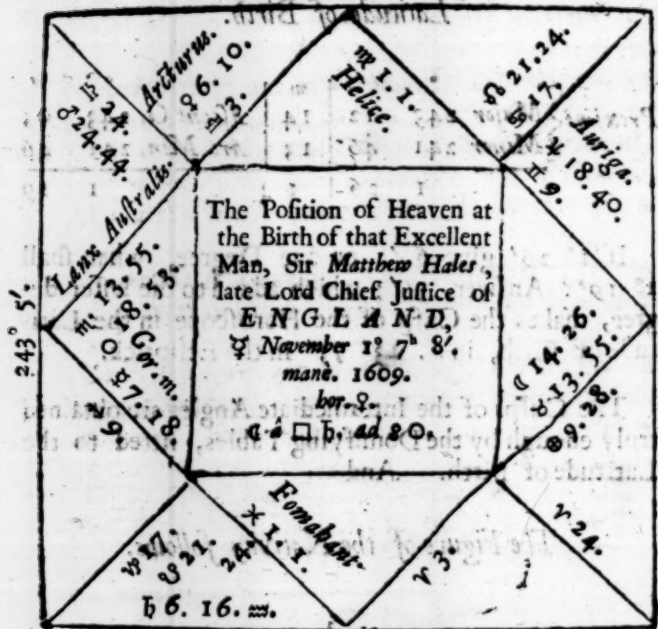
If 1° 26' give 60', or one Degree, what shall 1° 19' Answer, 55'; which added to the lesser degree, makes the Cusp of the Horoscope in the Latitude of Birth, in m. 13° 55' in the Ecliptick.

The Cusps of the Intermediate Angles are obtained truly enough by the Domifying Tables, fitted to the Latitude of Birth.—And—

The Figure of the Nativity follows.

B 2

Judicium



Judicium Astrologicum.

It is eminently observable, that all the Angles of the Figure are adorned with eminent Constellations, viz.

The Stars of *Helice* are Culminant in the Mid-Heaven.

The

The *South Ballance*, and the *Sun*, arising in the *Horoscope*.

The *Pleiades* setting with the *Moon* in the *West-Angle*.

The glorious Star *Fomalhaut* in the *North-Angle* ;
A Star (which the Learned *Gardan* saith) bestows
Immortality upon Mortal Men.

And most of the Planets are, not only very powerful in the Scheme, but near great Fixed Stars also,
viz.

Jupiter, is near the Stars of *Antares*, and *Orion*.

Mars, with the *Virgins Spike*, a glorious Star,

Venus is plac'd with the Star *Arcturus*.

Mercury, is in Conjunction of the *Scorpions Heart*.

It is a glorious Scheme of Heaven, both in the parts thereof, and in the whole : OF which more anon.

A Table of the Dignities of the Planets in this great Persons Nativity.

| | | | |
|------|-----------|----|--------------|
| ☉ | Strong | 9 | Testimonies. |
| ☿ | Strong | 16 | |
| ♄ | Strong | 18 | |
| ♃ | Strong | 2 | |
| ♂ is | Strong by | 9 | |
| ♀ | Strong | 20 | |
| ♁ | Strong | 21 | |
| ♂ | Strong | 8 | |

1. *Of the Almutens, or Lords of the Geniture.*

From this Collection of *Testimonies*, it is apparent, that there are not less than four Planets contending and notably striving for the Dignity of *Almuten*, or Dominator over this Learned Natives Inclinations, Manners, Actions, Affections, and Passions, viz. *Mercury*, *Venus*, *Saturn*, and the *Moon*: And a fifth, also, will not be debar'd a share in the Dominion thereof, the *Sun*, I mean. And by these five Planets, generally, was this excellent Native Influenced all his Life time.

First, There was Conspicuous in him, the Learning, Dexterity, Apprehension, and Ingenuity of *Mercury*. And Men of great Places (such as this Natives were) had need of strong and powerful *Mercuries*. Persons of mean Souls, are not capable of being employed, or fit to be entrusted in Lofly Matters.

— This Honourable Native had a *Mercury* fortunate in earnest, though in *Sagittarius*: [Which tells me, that *Astrologers* are Arbitrary, and impose upon the World, when they assign Imbecillity, or Male effects to Planets, simply, for being in Detriment, and not regarding other assistances. Besides, we know it for a certain truth, — That a Man may be as free in the House of another, with whom he hath a fair and noble Reception, as if he were in his own, and had all his Tenants about him, paying to him the greatest Fealty and

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and Homage.] *Mercury* is here, not only near a Kingly fixed Star, and in a glorious Reception of *Jupiter*, befriended by the kind beams of *Saturn* and *Venus*; which, as *Astrologers* tell us, naturally inclines Men to be Just, Prudent, Honest, and to be of Praiseworthy and Upright preserving Principles. It shews Men propense to the study of the Law, and Theologie, and to all good Literature; and declares such Natives to be eminent pursuers of Justice and Goodness, and to be remarkably serviceable to their Prince, and to the People they shall live among. As an afflicted *Mercury* shews turbulent, disturbant spirited Persons, and promoters of Mischief and Discord; so an assisted and fortunate *Mercury*, denotes quiet, worthy, and peaceable Natures, abettors to Amity, Friendship, and Concord, and to all generous and laudable Actions among Men; all which was true in this Native.

Such a happy *Mercury* doth likewise make Excellent Poets, Orators, Philosophers, &c. And, was not this great Native all this? For his Oratory, the World sufficiently was acquainted herewith, from all his Excellent, Legal Orations, made on the Judgment Seat. For his Philosophy, let his Learned Labours emitted into the World, be given in Evidence. For his admirable acquaintance with the Rules and Measures of Poetry; let his many Divine Poems made upon the Birth of our ever Blessed Saviour's Birth-Day, be a Testimony and Proof, how excellently well he understood that *Seraphique Science*.

3. The

2. The *Sun* cannot be excluded from bearing a share considerable in the Honour and Dignity of *Adam* in this Nativity; because he is so happily posited in the Ascendant. — *Sol in Horoscopo* — *tribuit Dominium super alios, & Authoritatem, Honores, Dignitatesque à Principibus, &c.* The *Sun*, in any Geniture, being posited in the East-Angle, generally gives Honour, Authority and Dignity, from Kings and Princes, and fits Men for Rule and Dominion over the meaner sort of People. He declares such Natives to be of excellent Prudence and Judgment, Honour, Gravity, Affability, Courtesie, and Cheerfulness; and signifies them to be great observers of their Promises, haters of all Sordid, Base, and Dishonourable things. All which Excellencies did shine in this our *Pious Scorpionist*. The *Sun*, like Truth, *non querit angulos*, disdains to lurk in Corners. And such Persons that will perform brave and noble things, must have the *Sun* for their Friend. For all Actions of Honour and Gallantry, of publick Worth and Generosity, do naturally derive from the *Sun*. — If therefore thou findest in any Geniture, the Luminaries free and powerful (no matter, though they be in Conjunction or Opposition of each other; for that is another fraudulent Aphorism in *Astrologie*, which Charactereth such Configurations, without exception, bad: As I shall elsewhere have occasion to demonstrate) thou mayst certainly pronounce that Native, who hath them so in his Geniture, to be of a generous and worthy Mind and Spirit, scorning mean and ignoble things; dis-

disdaining to be the Author of Mischiefs, or Prejudices to any Man: but rather covetous and ambitious to do all sorts of People good; the Native is never well at ease, but when he is scattering of Courtesies and Benefits among others. *All which was admirably verified in this generous Native.*

The *Sun* is disadvantaged himself, when he is Obnubilated, and hindred from discovering his glorious Rays: But when he is enabled to appear in his Native Clarity, he is Glorious in earnest. — And what doth he then? — Ask the whole Creation, and not the Rational and Sensitive parts thereof only, whether he doth not Pride himself in being nobly kind and beneficial unto all things?

It is true, the *Sun*, as *Seneca* says, doth draw his nourishment from the Earth: Yet, like a good King, who receives a Tribute or a Tax from his Subjects, is never quiet, until he find a way to divide and scatter it among them again. — The *Sun*, or *Solar Person*, is too noble and generous minded, to be a Hoarder; he hates Avarice, and bequeaths it to his opposite, close-fisted *Saturn*. His Treasury is always open. He is better pleas'd with the Fork, than the Rake.

The *Sun* (saith *Haly*) *Est Planeta magni Domini, Potentia, Nobilitatis, &c.* He is a Planet of great Dominion, Power, and Nobility; and therefore *Astrologers* do reasonably signifie under him, Kings, Princes, Potentates, and the most worthy and honourable of Men. He telleth us further, that the *Sun* is *melior*

& nobilior omnibus aliis Planetis, & in nobilitate clarior: And he gives this reason for his being so, in these words. — *Quia natura sua operator in omnibus naturis, & nulla naturarum aliarum operatur in eo.* He is, — *Lumen & Candela Celi, Gubernator Mundi, Factor Temporum, &c.* The Light and Candle of Heaven, Lord of the World, and Distinguisher of Times and Seasons. How aptly therefore are the worthiest of Persons attributed to the *Sun*? And how happy are they, when so particularly signified by him? As this our Learned Native was.

Well might the famous *Plutarch* term the *Sun*, *The Image of God*; And, the Learned Author of *Religio Medici*, stile him, *The Visible Deity*. For we experimentally know, his Image upon Earth, (I mean a Man born under him, as was this worthy Judg, in a great Degree) is ever aiming at Noble, Virtuous, and Worthy things. I could produce Instances almost infinite of this truth, were it needful. But since it is a Verity nearly as Conspicuous and Glorious as the *Sun* it^s self, — That Persons Born under the *Sun*, (well Dignified, as in this Geniture) or such as have the *Sun* for significator of their Manners, Inclinations, &c. are propense naturally to Just and Honourable things, &c. I conceive it stands in need of no proof. — If any Worthy and Learned *Astrologer* think it do, I let him, and the whole World know, that this Reverend and Learned Judg, had the *Sun* so to friend at his Birth: And accordingly did shine to the

English

English Nation in all the Characters of Honour, Goodness, and Magnanimity.

3. The gentle Planet *Venus*, had a share likewise in the significations of this honourable *Scorponist's* Actions, Temper, &c. And her sweet and curious Influences were eminently visible in him.— Not a Person frequenting *Westminster Hall*, and observing his Method and Demeanor in his dispensing of Justice, but is able to make *Affidavit* of this excellent Natives sweetness of Temper and Disposition: Of his great Patience and Gentleness: Of his readiness to hear the meanest Plaintiff or Defendant that came before him for Relief.

In his Place, and on his Seat of Justice, a *Pauper* was as much his Care, as the greatest Man in the Kingdom; he was always ready to help the Helpless, and to assist the Distressed. His gentleness of Humour did more convince People that were in the wrong, than his Power. And his Patience wrought better Effects upon the Perverse and Obstinate, than his Authority, or the Sword he bore for the Punishment of Offenders.

But, if you would see a larger and more ample Copy of his Mind, read his *Contemplations*, those excellent Discourses, which were his private Meditations, wherein he breath'd forth his soul to God; with whom a just Man dares not dissemble.— And there you'll find much more of the Gentleness, Sweetness, and Affability of his Temper, Humour, and Disposition, than I am able to express: Or, it may be, than

his *Stars* are fully able to declare.— For, though they discover great and illustrious Things of him, yet there were greater things in him, than his *Stars* alone could own.

And I am of Opinion, that there is somewhat which moves the *Stars* in the Generation of Mankind, (especially of Good and Pious Men) of greater Influence than they, *viz.* *The Spirit of God*. From which Spirit, (and not singly from his *Horoscope*, as the *Fatists* teach) Man became a Rational Creature. And, if Reason be a spark of the Deity, (which *Hermes Trismegistus* affirms in his *Divine Pymander*: Nay, the holy Evangelist St. *John* seemeth to say the same, *Chap. 1.*) Man hath thereby a better Title to his Dominion and Lordship over the Creation, than all the *Stars* in the Heavens could afford him; he being *Jure Divino*, a Governour thereof, as Created in the Image of God. And so I have done with the significations of the mild and gentle Planet *Venus*, in the Nativity of this our thrice Learned Native.

4. Nor were the Influences of *Saturn* well dignified, mean, or inconspicuous in this great Man's Geniture. For it is very obvious to every discerning Artist, that he had interspersed throughout all his Actions and Expressions, the great Judgment, Gravity, Wisdom and Sobriety, which that sober Planet is Author of: He had an admirable Memory, profound Cogitations, and Conceptions, &c. which mixed with the excellent significations of a happy *Mercury*, before spoken of, gave him so great and deserved

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an esteem in the Breasts of the People: Insomuch, that all Men would willingly commence their Suits in that Court where he sat Judge: And, many of them who had begun in other Courts, would frequently appeal to him, and remove their Causes accordingly.

Good Lawyers coveted to Plead before him, and refer themselves unto him; as knowing, that where a Wise and Learned Man was to direct to the conclusion of a Difference, their Reasons and Arguments would never be neglected, but made the best use of, for a discovery of the Truth, and for the honour and security of Justice. But, as Good Men coveted to be Judged by him, so Bad Men would flie his *Award*, and rather chuse to compromise their Differences, than stand to his Determination and Judgment. As knowing him to be an Encourager of Truth and Justice, and an utter Enemy to Fraud and Falshood; and so in no wise fit for their turns.

Dost thou think (good Reader) that the great *Trine* of *Saturn* and *Venus*, and the same glorious Configuration between *Mars* and *Jupiter*, and *Saturns* platique *Trine* to *Jove*, together, with the fortunate *Mercury*, as before; are not of excellent signification? They are great and famous Positions, I assure thee: And declar'd this renowned Native to be blessed with a Spirit of Discerning; and with so great a portion of Judgment, Reason, and Courage too, (for a Coward dares not to be vertuous, cannot be so) that as he was thereby armed intellectually for
to

to dispense Justice rightly, and discover Truth nimbly: So he was provided also with an *Amulet* of Praise-worthy, and Honest-policy, to prevent his being cheated with a Fallacy. He would search a crafty Cause, as a skilful Chirurgeon a dangerous Wound, *viz.* to the bottom, and discover the Corruption thereof to the owners shame and blushing.

I could relate sundry Stories of his Dextrous Sagacity, did I hold it requisite or needful; or, yet believe, that I have not said enough to prove,— That this worthy Man had an eminent share in the Influence of *Saturn* (well dignified) in him. To conclude this Point, His *Saturn* is assisted by *Venus*, and his *Mercury* by *Jupiter* and *Venus* — And if the Fortunes in any Geniture, can befriend the significators of Wit and Judgment, then this Honourable Native had a great advantage in both those intellectual Weapons, above most Men by his *Stars*.

5. Lastly, We come to the *Moon*, for she hath a share in the Gubernation of this worthy Natives Inclinations, Actions, &c. together with the others mentioned. For, she is herein, not only Angular, but in her Exaltation too. *A Planet in his Exaltation*, saith Bethem, *is as a Person in his Castle or strong Hold, and is of admirable Influence.* The *Moon* signifies the Commonalty generally: And if *Vox Populi*, be *Vox Dei*, the love and respect of the Common People, is to be preferred as eminently worthy: It was from the *Moons* strength and Angularity, as well as the *Suns*, (though I say not so much as his) that this Native

Native had so popular a Fame and Esteem attending him; and she is in this Geniture a Copartner with the Sun in the presages of Popularity and Authority. The Holy Scripture characters her for a Great Light, made by God in the beginning. And such an one she is, truly, in respect of us, though not in her self, as the *Doctrine of Astronomy* teaches.

The Books of Genethliacal Astrology, relating to Honour, Fame, and Esteem, abound with Instances of the *Moon*, and her Significations therein.

That pious, yet valiant Prince, King *Edward* the Third of *England*, had his *Moon* so posited; and his Geniture, in many respects, was like this most excellent Natives.

I need not quote many Instances and Authorities for the proof of a thing so commonly and famously known.

This Nativity is rather fit for to stand as a President, or Touch-stone, to prove others by, than to need a proof from any: Albeit, you see, that there wants not some Genitures of the greatest among Men to parallel it.

I remember to have read somewhere, That a Man of great Learning, perusing the Works of *Virgil*, was pleased to say,—That if all the Books in the World should be destroyed, and *Virgil* only remaining, there would some *Vestigia* of all Sciences be found therein: Certain I am, that if all the Nativities of worthy Men, that are to be found among the Writings of Astrologers should be consumed, and this one of our
 Reverend

Reverend Natives only remaining, there would be Arguments enough of Vertue and Honor, of Justice, Wisdom, and Piety found therein, as would serve to build up the whole *Genethliacal Doctrine* again, so far as Vertue and Honor, &c. are therein concerned. And so I conclude my Discourse of the *Almutens*, or Governors in this *Geniture*. I shall be briefer in the other parts of the Schem.

2. Of the Hylech in this Nativity.

From the *Almutens*, we descend to a consideration of the *Hylech*, or giver of Life. And in this great Worthy's Nativity, the *Sun* is the Planet which so governs, as being placed in the *Horoscope*, the prime *Aphetical* Angle of the whole Figure, and the *Geniture* being neerly Diurnal. And, as the Sun, just rising, was the giver of Life, so he did confer on this Excellent Native a splendid, clear, and spotless one. — Such a Life! that nothing but the greatest Envy dares pretend, in the least measure, to tax or blemish. And yet this Reverend Native has *Scorpio* for his *Horoscope*, and the *Sun* (that glorious Lamp and Light of Honor and true Worth) posited therein.

What shall we say? Either the Sign *Scorpio* is not so wicked as some People pretend it; or if it be, the Sun by his *Horoscopical* presence in this just Man's Nativity,

Nativity, was able to dispel the Fogs and Clouds of Prejudice that are presumed naturally to attend it. Which, if allowed, it will then follow, that *Scorpio* hath no native Vice belonging to it, (for *Essences* cannot be permuted, the *Leopard* and his *Spots* must keep together) nor is it so bad, but that it can admit of a mitigation, possibly a total alteration, from what some proclaim it chargeable withal, by an innate right and property.

And, if an allay, in any sence, be permitted as proper to the Sign *Scorpio*, may we not reasonably indulge the same to any other Sign of the *Zodiack*? — And then, who is there that will doubt, but that we may be enabled to find a Native born under the just Sign *Libra*, to be as vicious as any to be found brought into the World under the wicked Sign *Scorpio*? & *contra*. And if we come once to have it allow'd, that the Signs of the *Zodiack*, as they become the Horoscopes of Men, may submit in their significations to other more prevalent Causes; The Consequence is unavoidable, and I aver it for a splendid and fixed Truth, — That a very vertuous Man may be born under *Scorpio*, and a very vicious Man under *Libra* or *Pisces*.

These Circumstances being consider'd, (as they must be, or else *Astrologie* is no *Science*, but a meet *System* of Folly, Idleness, and Confusion) then may that excellent humane Sign of *Aquarius*, produce as wicked, as envious, and ungrateful a Nature, (supposing the *Moon* in quadrate of *Saturn*, and *Mars* in the seventh
D Angle)

Angle) as any other Sign whatsoever.— Can any Astrologer give me a just Reason to the contrary?

But this *Theam* is handled more largely in my *Obsequium Rationabile*, or *Defence of Scorpio*; unto which Book I refer my Reader, as being unwilling to enter upon any thing of Controversie, in this place especially. And thus much shall serve for the *Hylech*.

3. Of the *Alchocoden*, or *Giver of Years*.

The *Alchocoden*, or Giver of the Number of Years, the Native might (according to Natural Causes) Live, or Arrive unto, is the vigorous Planet *Mars*; as being not only Dispositor of the *Sun*, who is *Hylech*, but of the *Horoscope* also: So that you see, he claims to be Governor of the Years of the Natives Life by a double Prerogative, and therefore must have the Honour thereof. And he being so considerably strong; and near to the *Virgins Spike*, an eminent fixed Star of the first Magnitude, of noble Nature and Influence; and also in a happy Trine Aspect of the benign Planet *Jupiter*: All which did very naturally portend this Renowned Native to arrive unto the great Years signified by *Mars*, which *Ptolomy* tells us, are Sixty and six. And, the *Sun* being in the *Horoscope*, might reasonably have extended his Line of Life beyond that Number too, had not the *Alchocoden* been in an obscure Angle, (which is Inimical to Life) and

Saturnus

Saturns great strength prevented it: For he being so powerful, and in Quadrature Aspect of the *Horoscope*, *Minuit vitam Nati*, as *Haly* saith; he did abate of the length of this glorious Natives Life. — Nevertheless, we know he did survive his *Alchocodonean Circle*, and lived sixty and seven Years, and fifty five Days over; and exchanged this Mortal Life for one Immortal, on *December 26. 1676.*

And thus much shall serve to be said of the *Alchocoden*, in this just *Scorpionists* Nativity.

4. Of the Anareta, or Abscissor of Life.

In the last place we shall speak a word of the *Anareta*, or Destroyer of Life; and that is in this Nativity, the benevolent Planet *Jupiter* [good Planets you see, may be designed sometimes, to the Execution of ill Offices:] as being both Locally and Virtually in the 8th House, viz. The Angle representing Death, and in reception of *Mercury*, Lord thereof; whose Position there, doth ever render the Death to be Natural, unless there happen some great Conspiracy among the *Stars* to signify the contrary; as there doth not in this Geniture. Possibly, his Position there, was one great Reason, why the Death of this worthy *Heroe* of Justice and Piety, is so much lamented and bewailed in this Sarcastical, Obdurate, and (I was about to say) Profligate Age. Which spirit of sorrow ap-

pearing so remarkably among us, helps to prove, — That there is yet remaining in this (once Valorous and Religious) Nation, the Seeds of true Conscience and Goodness, in that we can be really moved (*Non obstante* the natural Vitiousness and Obstinacy of the Times) to Mourn in earnest, when so great and so good a Man is taken from among us, though to Heaven.

I will not pretend to so exact an acquaintance with all the Actions and Passions of this excellent Natives Life, as to suit every one of them to its proper Direction, or meetings of the *Stars*. Let it satisfy, that I have published this glorious Nativity, neerly, as I received it from the honoured Hand of my Learned Friend, *John Aubery* Esq; a worthy Member of the Royal Society: And, that it accordeth with the *Animodar* of *Ptolomy*; and most happily and truly represents the publique Honours, Actions, and End of this thrice excellent *Scorpionist*; *Of whom the World was not worthy.*

5. Something touching the Revolutions, &c. preceding this great Mans Death.

To Conspire with this worthy Natives Death, *Astrologically* the *Horoscope* was directed *ad Quadratum Veneris*, in *dispositibus Saturni*; and she in Aspect of *Saturn* radically, and Lady or Governess (in a great measure)

measure) of the Seventh, and Fourth Angles. The Seventh Angle is opposite to the Angle signifying Life, and the fourth Angle represents the Grave, or End of all things.— But this is not a Direction of force sufficient to signifie so great an Accident, may some say? No! Assure thy self but it is, when the *Alcobodonean Circle* is finished, and the Direction chance to happen in the terms of an Interficient Planet, as this did.— Besides, the *Luminaries* were, by direction, in Interficient, or Unfortunate Terms also.

And if thou thinkest that this was not enough to play the *Atropos*, and cut off this great worthys Life, Observe what follows in the Revolution, and grand Transits and Aspects of the *Stars* that concomitated the said Directions, and then thou wilt be convinced that there were Stellary Causes, sufficient, to introduce the Death of this excellent Native.



In

In this *Revolutional Figure*, the place of the Direction ascends the *Horoscope*; and the *Moon* is in Conjunction of *Jupiter*, the Planet *Anaretical*, and both of them in Opposition of *Mars*, Lord of the Ascendent at Birth. Arguments very prejudicial unto Life. But above all, the Opposition of the *Sun* and *Saturn* in this Figure, is remarkable; for as much as it is Angular both in respect of the Radical and *Revolutional Schemes*; together with *Saturns* obviating the Radical places of both *Luminaries*. These are formidable Arguments in earnest, and in an *Astrological* sense, did plainly point out the Death of this glorious Native.

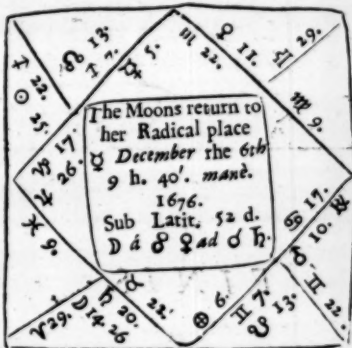
Nor may it be forgotten that the two great *Solar Eclipses*, Anno 1676, which but little preceded this excellent Persons Death, were of eminent signification therein. The one of them falling in the eighth House, upon the very place of the *Anaretical Planet*, and the other in Opposition unto it.

Before a great and just Man Dies, the *Sun* himself, is wont to put on *Sables*. He did so before the Death of that good King, and glorious Martyr, King *Charles* the First. And before the Death of many more he did so, that I could mention; but History is so full thereof, it needeth not.

Neither were the two grand Configurations of the *Sun* and *Saturn* in that very Year of a slight tendency or import, or fit to be neglected, viz. the Conjunction of the *Sun* and *Saturn*, in fifteen Degrees of *Taurus*, upon *April* the 24th Day, on the Radical place of this

this great Natives *Moon*. And (2.) The *Quadrant* of the same Planets from *Taurus* and *Leo*, on *August* the 7th Day; they happening in the prime Angles of the Nativity.

And, to add a little more weight hereunto, let the *Lunar* Revolution, immediately preceding this just Man's Death, be but consulted: And therein you will find the same Position of Heaven, as in that of the *Solar* Revolution; and *Jupiter*, the *Anaretical* Planet, ascending in the *Horoscope* thereof. Which Argument, together with the former mentioned, did naturally concur (in the Judgment of *Astrologers*) to the Extinguishing the glorious Light and Life, of this great and glorious Lamp of Learning, Honour, true Piety, Worth and Justice.



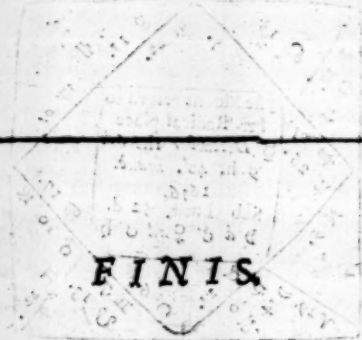
It is eminently observable, that, as the *Moon* did apply to the *Sun*, or, was in *Configuration* with him,
in

258
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 858
 115

in the Figure of the Nativity, so she applied to the Body or Beams of *Saturn*, in the *Luminarian* Revolutions preceding this great Natives Expiration. The *Sun* and *Saturn* are of opposite Natures and Influences: This preserves Life, that promotes Death.

Origanus de Effectib. Stellarum, p. 522.

Pertinet ad fidem & diligentiam Astrologorum, omnium quantum fieri potest Principum, Ducum, Comitum, Nobilium, Consulum, precipuorum quoque Theologorum, Episcoporum, Consiliarium, Medicorum Genituras inquirere:—Non enim magna solummodo laus est, priori consulta experientia de ipsis in specie aliquid dicere: Sed publica quoque fata ex eorum salute pendent.—



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